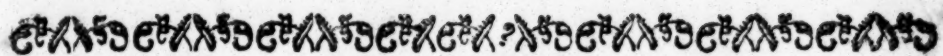


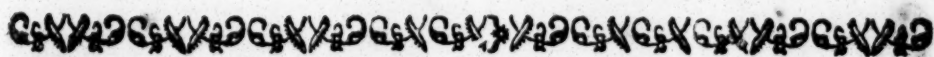
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AN
APPENDIX
TO THE
SERMON

On the Pretended Inspiration of the

METHODISTS.



[Price Six-Pence.]



A N
A P P E N D I X
TO THE
S E R M O N
O N T H E

Pretended INSPIRATION of the
M E T H O D I S T S.

Occasioned by

Mr. *CAYLEY*'s LETTER.

By the Reverend Mr. *POTTER*.

*Beloved, believe not every Spirit, but try the Spirits,
whether they are of God: because many false Prophets
are gone out into the World.—1 John iv. 1.*

N O R I C H.

Printed and Sold by W. CHASE: Sold also by R. GRIFFITHS, and
M. COOPER, in *Pater-noster-Row*, London; Mr. MERRIL at
Cambridge; Mr. GREEN at *Bury*; Mr. HOLLINGWORTH at *Lynn*;
and Messrs. POWELL and CARR at *Yarmouth*. 1758.

“ **I** *T is considerable that Reformation is the usual Visard,*
“ *wherewith Men of unsatiable Avarice or Ambition*
“ *disguise their base unworthy Intentions, that the Uglinefs*
“ *thereof may not appear to vulgar Eyes Seldom hath*
“ *any Sacrilegious or Seditious Attempt appeared abroad*
“ *in the World, and been countenanced either by the Great*
“ *Ones or the Many, which hath not been ushered in by*
“ *this Piece of Hypocrisy. Under this Pretence of Refor-*
“ *mation were masked a’l the Bloodshed, Mischiefs, and*
“ *Outrages committed by KETT and his seditious Rabble*
“ *in the Reign of EDWARD VI: insomuch that a great*
“ *Oak whereat they appointed their usual Meetings, and*
“ *whereon (by the just Judgement of God) himself the*
“ *Ringleader of that Rebellion was afterwards hanged,*
“ *was by them called the Oak of Reformation. By*
“ *what was done in those Days (ill enough indeed, yet*
“ *modestly in Comparison of what hath been done in ours)*
“ *we may have a near Guess what their Meaning is, that*
“ *are so eagerly set upon a Thorow-Reformation (as*
“ *they call it) in the Church, in the Commonwealth, in the*
“ *Universities, even to get into their own Hands and Dis-*
“ *posal all the Places and Offices of Power or Profit in*
“ *them All.*”—Bishop Sanderson on Episcopacy.

Let not the Reader too hastily imagine that this Obser-
vation of the pious Prelate is inapplicable to the Subject
now before him; or be induc’d to judge that the Spirit and
Tendency of METHODISM is the less dangerous, because he
sees it yet in its State of Infant Weakness: but rather let
him consider from whence it took its Birth, and he will see
Cause enough to conclude that out of the Serpent’s Root
shall come forth a Cockatrice, and his Fruit shall be a
fiery flying Serpent.—*Isai. xiv. 29.*



A N
 APPENDIX to the SERMON
 O N T H E
Pretended Inspiration of the Methodists.

“ **I**T pitieth mee in thy Behalfe, good Christian
 “ Reader (whom I here address in the Words of
 “ the truly learned and pious Bishop JEWELL)
 “ It pitieth mee to see thy Conscience thus af-
 “ faulted this daie with so contrarie Doctrines of Reli-
 “ gion; and specially if thou have a zeale to folowe, and
 “ seeeste not, what: and wouldeste faine please God,
 “ and knoweste not, howe: nor findest thee selfe suf-
 “ ficiently armed with Goddes holy Sprite: or hable
 “ either to discerne thy Meate from poison, or to un-
 “ winde thee selfe out of the Snares; *For Satan trans-*
 “ *formeth himself into an Angel of Light:* The Wicked
 “ is more watcheful, and vehemente, then the Godly:
 “ and Falsched is oftentimes painted, and bewtified,
 “ and shينeth more glorious then the Truthe.”

With a deep and serious Sense of these Things;
 under a full Conviction of the dangerous and evil
 Spirit of those pretended Reformers, the METHODISTS,
 who had crept in among the People committed to my
 Cure and Charge; and bearing in mind that solemn
 Engagement which, at my Reception into the Office
 Ministerial, I enter'd into before God and the Bishop,
 “ To be ready with all faithful Diligence to banish
 “ and drive away all erroneous and strange Doctrines
 “ contrary to God's Word;” I thought it a very be-
 A coming

coming Part of that Office and my Duty to expose the Vanity and Presumption of this over-bearing Sect in their boasted Claim to a particular and immediate Inspiration, which appear'd to me to be the Foundation of all their affected and unscriptural Singularities. What was thus intended only in Discharge of my Parochial Duty I was desir'd, and easily prevail'd upon, to make more public, with a View, and in the Hope of giving some Check to the Progress of these Deceivers: tho' I cou'd not but expect to be thereupon expos'd to all that Fire which arises from the Fervor of Fanaticism, the Ebullition of Enthusiasm, and the Leaven of Hypocrisy fermenting together. Accordingly, no sooner was the Sermon publish'd, than "the Heart of CORNELIUS CAYLEY was hot within him; while he was musing, the Fire kindled; then he spake with his Tongue. For Zion's Sake (said he) will I not hold my Peace, and for Jerusalem's Sake I will not rest, untill I have witnessed against this Scoffer, this Derider of the Mysteries of METHODISM.

I think not the worse of Mr. Cayley's Zeal for the *blest Cause*, (as they vainly affect to call it) because he was at that Time solliciting Subscriptions for "An Account of God's remarkable Dealings with *him*, &c.:" and therefore it *particularly* concern'd *him* to vindicate the Sect, *and himself*, from the Charge brought against them in the Sermon: But this might be a Reason for retarding any Animadversions upon his Letter, that might have, or seem to have, an ill Influence upon the Subscription; tho' from this Delay *our glorious Soul-Brother* OSBORNE was induc'd to prophesy that I shou'd never write against the POOR METHODISTS again: and indeed were the Methodists as *poor in Spirit*, as they are in Reason and Argument, Osborne might know that I had not wrote against them at first; and Mr. Cayley may be assur'd that I had forborn any
Remarks,

Remarks, in this public Manner at least, upon his Letter.

This polite Performance is prefaced with the last Words and dying Speech of one *Haliburton*, which indeed is curious enough; "O Sirs (says this eminent Scotch Divine) I dread mightily, that a rational Sort of Religion is coming in among us."—A mighty Cause of Dread truly; as if Religion and Reason, like Majesty and Love, were inconsistent Things! but He explains himself, "I mean by it, a Religion that consists in a bare Attendance on outward Duties, without the Power of Godliness."—that is, by a rational Sort of Religion he means a Religion that is in no Sort rational.—"And thence (continues he) People shall fall into a Way of serving God, which is mere Deism, &c." Had he said mere Superstition, or mere Hypocrisy, he had spoke Sense; but the Reader will easily see that the learned Professor of St. Andrew's spoke in a Figure, even that common Figure of Speech call'd Nonsense. "These Words (says Mr. Cayley) declare the very Sentiments of my own Heart: And as such, they may serve to shew my *true Motives* for the following Publication." Why he shou'd make himself answerable for another Man's Nonsense, when he has so much Ware of his own of that Stamp to vend, wou'd not readily have been conceiv'd, had he not told us his *true Motives*. One of these is, that (tho' Reason and Religion are inseparable; tho' the Wisdom of God can prescribe no other than a rational Religion to his rational Creatures; and tho' the peculiar and distinguishing Glory of the Gospel consists in its being a reasonable Service; yet) the Methodist must extinguish this heaven-born Ray, darken the Understanding, and throw around the Gloom of a sombrous Enthusiasm, before he can venture to exhibit the spurious Offspring, the mischievous

Sooterkin of his fanatical *New-Birth*: His other *true Motive* is modestly to insinuate that the unsound Divinity of the Sermon leads to Deism; as if I must deny the Revelation of the Gospel, because I cannot believe the pretended Inspiration of every strolling Mechanic, tho' dignified with the Title of a METHO-DIST-TEACHER. This shows at once the Head and the Heart, the Understanding and the Charity of the Letter-Writer; and is no bad Sample of the slimzy Piece that follows, to the Examination of which we now, with all due Respect, proceed. But first I must advertise the Reader that, tho' he shall always find me dispos'd to consider every Shadow of an Argument, however void of Substance and Solidity, and every Passage of Scripture alledg'd in Proof, however misunderstood or misapplied, with all the Attention, Seriousness, and Reverence due to Truth, Religion, and their Sacred Repositories the Holy Scriptures; yet if Mr. Cayley will urge as Proofs Things too absurd and ridiculous even to admit of a serious Reply, it ought to be remembered that I *made not the Ridicule, but found it*. I have only to add that, for the Sake of Perspicuity and the Ease of common Readers, I shall first State the Argument of the Sermon, and then Mr. Cayley's Objections to it.

I. The Purpose of the first Part of the Sermon, to p. 9. is to show that the Design of Nicodemus in this Visit was to satisfy himself whether Jesus was the Christ; and that our blessed Lord's whole Discourse to him tended to convince him of this important Truth, tho' he refus'd to make a direct and explicit Declaration of his being the Messiah, for Reasons there assign'd.

TO ALL THIS MR. CAYLEY REPLIES NOT, probably not seeing the Connexion between this *general* View of the

the Conference, and the *particular* Explication of the Text.

II. Which is carried on to p. 15. that THEREFORE the Expression, being *born again*, or being *born from above*, as it shou'd rather be translated, (tho' frequently and pertinently us'd to express the Works of Gospel Righteousness in Opposition to the Works of natural Sin) must in its primary and precise Meaning signify our Redemption from Death, and our Restoration, or as it were being *born again* to eternal Life: And as this was to be effected by the Dispensation of the Gospel, THEREFORE the being *born of Water* must signify our solemn Initiation into the Christian Religion by Baptism: and the being *born of the Spirit* must denote that Dispensation of Grace, whereby our Understandings are enlighten'd, and our Wills rectified, thro' Sanctification of the Spirit unto Obedience.

Thus St. Paul, thus St. Peter, thus our pure and apostolical Church understand that spiritual Regeneration, the Necessity of which our blessed Saviour here asserted: but METHODISM is built upon a different Foundation; therefore Mr. Cayley (arm'd, as he thinks, with the Sword of the Spirit) undertakes to "rescue the Power of Godliness from the Captivity of the Form, wherein it has long been obscur'd:" Lett. p. 6. But as he ominously stumbled at first setting out, so now, his Feet not being shod with the Preparation of the Gospel of Peace, no sooner has he enter'd the Lists but he unfortunately falls,

jam Victor ovans Vestigia presso

Haud tenuit tibiubata Solo: sed pronus in ipso

Concidit immundoque Fimo sacroque Cruore.

and, which is more unfortunate, falls into the Hands of his Adversary, who nevertheless, after a gentle Correction, will release him without Ransom, for *such Soldiers as these do not deserve to be made Prisoners.*

But hear him. The being born of Water does not signify our solemn Initiation into the Christian Religion by Baptism, or, in his own elegant Terms, “ the being born of Water cannot in any wise relate to outward Corporal Water, for the following Reasons.”

1. “ Because in all my Reading of the sacred Bible, I never could find such a Doctrine.”—Lett. p. 6. The more Shame for him, say I: A Reader of common Sense and common Honesty wou’d have found such a Doctrine in the Words of the Text, as well as in several other Places of the sacred Bible.

2. “ Because the being born of Water, and of the Spirit, is one and the same Thing.—Lett. p. 6.—This may well be, if *the Spirit is the Water*, as he says in the next Page. Acts x, 44 we have an Account of some Persons on whom was poured out the Gift of the Spirit previous to their Baptism; yet Peter answered, “ Can any Man *forbid Water*, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the Name of the Lord.” St. Peter therefore thought that Water and the Spirit were two distinct Things, and that Baptism by Water was a real and a necessary Thing, tho’ Mr. Cayley in all his Reading of the sacred Bible could never find any such Doctrine. And St. John, 1 Ep. v. 8. says “ there are THREE that bear Witness in Earth, the Spirit, and the Water, and the Blood.” Of these three the Spirit is one, and the Water is another; therefore the Spirit is not the Water, and therefore the being born of Water and the Spirit cannot be one and the same Thing. It is pleasant to hear this Man crack of *Mathematical Demonstration*, when he has so far argued himself out of his Senses as not to know so much of common Arithmetic as that ONE AND ONE MAKE TWO.

3. " Because Ezechiel xxxvi. 25. 'The Lord by the Prophet makes a gracious Promise of the Spirit in these Words, ' then will I sprinkle clean Water upon you, and ye shall be clean : From all your Idols I will cleanse you.' Now these Words, under the Similitude of clean Water, do very beautifully point to the Spirit, the Holy Ghost, &c." — Lett. p. 7. In the two following Verses a Promise of the Spirit is particularly express'd, therefore it is not made *in these Words* : Neither do *these Words*, " under the Similitude of clean Water, point to the Spirit, the Holy Ghost," but they are an Allusion to the sprinkling of the Water of Purifying under the Levitical Law : The Whole is a Promise that God wou'd restore the House of Israel to the Land of their Fathers ; that He wou'd cleanse them from their Iniquities, and their Idolatries ; and give them a new Heart and a new Spirit, that they shou'd walk in his Statutes, and keep his Judgments, that they might be his People, and He might be their God. From hence the Consequential Mr. Cayley very logically argues that Christ spake only of *the Water of the Spirit* to Nicodemus : where, besides the inexplicable Nonsense of the Expression, He, that can discover the Connexion, must be a *Cunning Man* indeed, and at least have the Gift of *Second Sight*.

As little to the Purpose are the Passages in the same Paragraph quoted out of St. John's Gospel, in which the Effusion and Operations of the Spirit are compar'd to the Effusion and Operations of Water, in a figurative Allusion to the Time and Place of each : This is so plain in the Discourse of our Saviour to the Samaritan Woman at the Well, that it requires a very peculiar Genius to be capable of mistaking it : The other Passage, Chap. vii. 37. relates to a Solemnity then present ; " On the last Day of the Feast, which was a Day of an
A 4 holy

holy Convocation, it being the Custom of the People on that Day to fetch Water from SILOAM, some of which they brought for a Drink Offering to God, both as a Commemoration of their Fathers being miraculously reliev'd when they thirsted in the Wilderness, and also an Offering with Prayers for Rain against the following Seed-Time, Our Saviour, alluding to the present Rite, stood and cried, If any Man thirst, &c." —See Clarke's Paraphrase. —The whole Passage will best be understood by comparing the three first Verses of the 55th Chapter of Isaiah, with the second and third Verses of the 44th Chapter; and they will be found to signify a Prophecy, or Promise of that plentiful Effusion of the Spirit, which all true Believers shou'd receive under the Dispensation of the Gospel. But to infer from hence "that Christ spake only of the Water of the Spirit to Nicodemus," is just as far from the Evidence of Mathematical Demonstration, as it is from common Sense.

4. "To assert that outward Baptism is any Part of the New Birth, is the same Thing as to say, that the Substance is made perfect by its Shadow; Or that the Antitype is perfected by its Type, &c.—Lett. p. 8. An Argument deserves Attention; but this is a perfect Specimen of the most incomprehensible Nonsense: And, gentle Reader, if thou dost not readily understand it, do not therefore despond, but remember to thy Comfort, what the Poet well expresseth,

"That true no Meaning puzzles more than Wit."

5. "Outward Baptism can be no Part of the New Birth, because then no Man can be saved, that is not baptized with outward Water. Thus You, Mr. Potter, damn and sentence all to Hell that are not so baptized: Whereas I, Cornelius Cayley, by making *Water the Spirit*, (as I before made *the Spirit* *the*

“ *the Water*) can enjoy the Satisfaction that Millions
 “ of Souls have been made compleat Partakers of the
 “ New Birth, that were never outwardly baptized,
 “ &c.”—Lett. p. 8. 9.—This serves only to show that
 a bad Head, or a bad Heart, in Defence of a bad
 Cause will say any Thing. Our Saviour’s Command
 to his Disciples, “ Go, and teach all Nations, *baptiz-*
 “ *ing them, &c.*” was very positive: Yet if any Man, to
 whom this Command is made known, refuses to obey
 it, I judge him not, to his own Master he standeth or
 falleth: But the Methodist-Teacher, out of Christian
 Charity, disannuls an exprefs Precept of his Saviour;
 and, out of Love to Souls, presumptuously thrusteth
 himself into the Tribunal of his God.

Perrupit Acheronta Herculeus Labor.
 Nil Mortalibus arduum est,
 Cælum ipsam petimus Stultitia.

6. “ John the Baptist told the People that He bap-
 “ tized them with Water, but one should come after
 “ who would baptize them with the Holy Ghost and
 “ with Fire. Now if being born of Water is to be
 “ understood of material Water, then the being bap-
 “ tized with Fire must be also understood of material
 “ Fire.”—Lett. p. 10.—The Connexion requires that
 He shou’d have said, If the being *born of Water* is to
 be understood of material Water, then the being *born*
of Fire, &c. But we will suppose that he means some-
 thing, and just observe that tho’ this Expression of St.
 John be highly figurative, and must be so understood,
 (for our Saviour baptized not at all) yet Mr. Cayley,
 in his Reading of the sacred Bible, might have found
 that it was literally fulfill’d when the Holy Ghost ap-
 peared *as Fire*, and sat upon the Apostles. Acts ii. 1,
 &c.

7. “ St. Paul declares that “ as many as have been
 “ baptized into Christ, have put on Christ: ” Now

“ this cannot be meant of the Baptism of Water ;
 “ few, that have been so baptized, having put on
 “ Christ ; Witness that Torrent of Iniquity which
 “ runs like Water in our Streets.—Lett. p. 11.—
 That many, who by Baptism have been received into
 the Congregation of Christ’s Flock, do not walk wor-
 thily of the Vocation wherewith they are called, is an
 evident and a melancholy Truth ; for the most solemn
 Vows may be broken, as well as the most sacred Laws
 be violated ; this answers Mr. Cayley’s Objection ; for
 it never was St. Paul’s, tho’ express’d in his Words.
 See the whole Passage in Galat. iii 26, &c. The
 Apostle is dissuading from Circumcision, and *this* one
 of his Arguments, “ By Faith in Christ Jesus ye are
 all the Children of God ; for in this Dispensation
 there is no Distinction of Jew or Gentile, of Bond or
 Free, of Male or Female : but as many of you, as
 have been baptized into Christ, have put on Christ ;
 Ye are all one Body, making up one Person in Christ
 Jesus.” So that the Argument in the Letter stands
 thus, (and let the clear-sight of Mr. Cayley make the
 best of it) “ As many, as by Baptism have been in-
 corporated into the Church of Christ, ought not to be
 circumcised : THEREFORE Baptism by Water does not
 signify Baptism by Water, but the Baptism of the
 Holy Ghost.” This surely is a good logical Deduc-
 tion for one that has an inward Inspiration in the
 Heart to understand the Scriptures savingly !

These hopefull Applications of Scripture, which
 Mr. Cayley here makes to prove his Point, put me in
 Mind of the following Story told by MONTAIGNE on
 a like Occasion. “ A Person of Dignity, who wou’d
 “ prove to me by Authority the Search of the Philo-
 “ sopher’s Stone, wherein he was over Head and Ears
 “ engag’d, alledg’d to me at least five or six Passages
 “ in the Bible, upon which he said he first founded
 “ his

“ his Attempt, *for the Discharge of his Conscience..*”
 Apol. of Raim. de Sebonde.—It was upon Observa-
 tion of this false Glossing that the Poet exclaim’d,

————— In Religion
 What damned Error, but some sober Brow
 Will bless it, and approve it with a Text,
 Hiding the Grossness with fair Ornament?
 O what a godly Outside Falsehood hath !

“ Thus (says this egregious Reasoner) I have given
 “ you *some of* my Thoughts concerning the New
 “ Birth : *Many more* Arguments I could bring on this
 “ Subject :” for with him, it seems, *Reasons are as*
plenty as Blackberries, and indeed just such Fruit as one
 wou’d expect to gather from such Thorns. But these
 are the Throes of the New Birth, with which he so
 heavily travails ; but there is no Strength to bring
 forth ; for as it was a *False Conception* at first, so no
 Wonder if it prove a *Miscarriage* at last. Yet he “ ex-
 “ horts me (as one that wishes me well) to examine
 “ seriously, whether I am not as yet (notwithstanding
 “ my outward Baptism) a Stranger to any Part of
 “ that New Birth, or Spiritual Regeneration, which
 “ purifies the Heart, &c.”—Lett. p. 12.

————— Dii te, Damasippe, Deæque
 Verum ob Consilium donent Tonfore.—

But in sober Truth I have no Inclination to put my
 self under the Guidance of such a Mystagogue :
 Neither have I any Stomach to experience the Pangs
 of this Methodistical New Birth, which Brother
 Whitefield describes to be “ as the Torments and
 Agonies of a Woman in Travail ;” and Brother
 Wesley “ As the Agonies of Death and the Pains of
 Hell.” Tho’ for our Encouragement they certify us
 that, after we are thus born again, all is to be well
 with us, we are to be saved in a Trice like the Thief
 on the Cross, and so into Paradise we go as strait as a
 Sickle :

Sickle : but I am strangely tempted to fear that this promis'd Paradise will turn out at last to be no other than *that Limbo large and broad*, which the Poet describes, call'd THE PARADISE OF FOOLS.

The gracious Promises of the ever-blessed Gospel are made to all that believe and are baptized into the Faith of Christ ; and under this Faith the gracious Assistance of God's Holy Spirit is vouchsaf'd to all that ask it, to enlighten their Understanding, to rectify their Wills, and to sanctify their Spirits unto Obedience. These are the Foundations of a rational, sober, and unaffected Religion ; of a manly, sincere, and genuine Piety, cherishing that Love of God and of our blessed Redeemer, that Reverence to the Truths of his inspired Word, that Benevolence towards our Neighbour, and that Sobriety of Manners, which together ennoble our Nature here, and will make it perfect hereafter. The Necessity of a Return to this serious Sense of Religion, this sober Piety, this amiable Simplicity of Manners, every good Christian is deeply convinc'd of, and earnestly prays for it : but then he dares not think of endeavouring to effect it but in that Way which the Wisdom of God allows, and by those Methods which the Gospel of his Son prescribes. Therefore, whenever he sees any Person or Sect, under the sanctified Pretence of Reformation, boasting of an immediate Call from God, and a particular Inspiration of his Holy Spirit ; ranking themselves with Prophets, and Apostles, and even with Christ himself ; representing the Christian Regeneration under an *imaginary* New Birth to be wrought by *real* Tortures horrible to Nature ; and affecting to distinguish themselves by many other insignificant, or unintelligible, or unscriptural Peculiarities ; He is ready indeed, for his Duty requires him, to cry out that they are setters forth not only of strange, but also of unchristian Doctrines ;

crimes; of Doctrines that degrade Reason, depreciate Morality, and dishonour Religion; of Doctrines that were begun in Enthusiasm, are continued in Hypocrisy, and will end in Destruction.

But to return from this Digression, if indeed it be a Digression.

III. From this Explanation of the Text, which gives a *general* View of the Office of the Holy Spirit, the Sermon proceeds (from p. 15 to p. 18.) to a *particular* Account of its Operations, as it descended visibly upon our Saviour, when he enter'd upon the Office of the Messiah; and as visibly upon the Apostles, before they began to execute their Commission, adding the further Testimony of Signs and Wonders to be done by their Hands: But that, when their Ministry was fulfill'd and the Gospel establish'd, these its extraordinary Operations were withdrawn; that, (as St. Paul had foretold) Prophecies, and Tongues, and supernatural Knowledge were ceased; and that its constant Residence and supreme Illumination rests in the Scriptures of the New Testament; tho' his ordinary Influence assists, and will assist all true Believers unto the End of the World.

If this Deduction be just and true, the very Foundations of Methodism are overturn'd: Yet the sagacious Mr. Cayley has not one Objection against it, nor one Word to answer in Defence of the *glorious Cause*: the Spirit of Jealousy, and even the Spirit of Contradiction had forsaken him, and the Spirit of Slumber had covered the Seer.

IV. But (the Sermon proceeds, p. 18.) tho' these extraordinary and miraculous Operations of the Holy Spirit have long since been withdrawn, yet the Pretension

sion to them still subsists in the confident and presumptuous Claim of our modern METHODISTS, &c.—Rous'd at that Word Mr. Cayley starts up, and bestirs himself like a Man; but, like a Man not well awake, lays about him without looking where or whom he strikes.—“Who pretends (says he) to lay Claim to “*these Sort* of Miracles?—Of what Purpose is all “this to prove that the Methodists pretend to the “extraordinary Miracles given to support the Church “in its Infancy?—I really expected Sir, by your “manner of speaking to have heard of some Instances of their pretending to the visible working of “Miracles.—Your Mountain in Labour brings forth “a Mouse. — A Man must be a Novice indeed that “cannot see the glaring Sophistry wherein you artfully endeavour to blind your unwary Readers with “false and untrue Charges against the Methodists, “which you never prove.”—Lett. p. 14. If my Charges were *false*, they must be *untrue*; if they were *false* and *untrue*, I never cou'd *prove* them; but

Rest, rest perturbed Spirit! Thou shalt have Proof.

Indeed I little expected so solemn a Challenge to prove what I had *not* laid to their Charge: I had plac'd Bounds to their Presumption (which I find they will not do for themselves) and limited my Charge to their Claim of a particular and immediate Inspiration: Nay, in the Simplicity of my Heart, I had expressly charg'd them with Inconsistency in dissociating these Sister Graces, and with the Gift of the Spirit *not claiming* the Power of working Miracles also.—Serm. p. 23, 24.—But to this I am content to plead *Ignoramus*; and if Mr. Cayley *will have Proof* that the Methodists pretend to the visible Working of Miracles, such as are long since withdrawn, refer him to the Journals of Mess. Whitefield and Wesley (which at that Time I had not seen) where he may find the Power

Power of working Miracles positively asserted, *God setting his Seal to THEIR Ministry*; and, *so many living Witnesses hath God given, that his Hand is still stretched out to heal, and that Signs and Wonders are EVEN NOW wrought by his holy Child Jesus*. These are Mr. Wesley's own Words: and if Mr. Cayley yet requires *Instances*, he may find enough in the said Journals. The *Natural Man*, that reads this, may perhaps wonder why Mr. Cayley shou'd risque his Credit on so unnecessary an Appeal; but these Things are *spiritually discern'd*; the Man has read that "the Wisdom of this World is Foolishness with God," therefore he thinks that he shou'd endanger his Salvation *if he show'd himself Wise*.

Return we then to the Sermon, which charges the Methodists with Presumption and Impiety.

1. In assuming to themselves the Grace of a miraculous Conversion.

2. In claiming a particular and immediate Inspiration to preach the Word.

3. In boasting that their Heart is clean, and their Spirit right within them.

1. To the first of these I said (Serm. p. 20, 21, 22.) that I am ever ready to acknowledge that at what Time soever the Wicked turneth away from his Transgressions and doeth that which is lawfull and right, he may truly and properly be said to be under the Power and Influence of the Holy Spirit of God; nay further, that every good Thought, Word, and Work in Man is effected by the same Holy Spirit: But that this Spirit speaketh to us in a *still small Voice*; and that we discern not between his Suggestions, and the Working of our own *rational* Nature: And therefore that we cannot credit their Pretensions to an instantaneous and miraculous Conversion, at least till they can produce some external Evidence of it.

The

The *Impiety* of this Doctrine grieves Mr. Cayley's righteous Spirit; and, after telling me, "that I deny the Spirit's Agency in Man," tho' I express'd that Agency in the plainest, the strongest, the most emphatical Words of Scripture, which nevertheless he calls *low Ideas*; after charging me with the "Logic of making natural and supernatural synonymous Terms," which however is a *Logic of his own Invention*; after accusing me of saying that *carnal* natural Motions and Suggestions are not to be distinguish'd from spiritual Motions and Suggestions," tho' I spoke expressly and distinctly of the Motions of our *rational* Nature; He proceeds to inform me that "the Workings of the Spirit of God are exceedingly different and far above the Workings of Nature." Their Superiority I never question'd, and he will show me the Difference presently: They are *spiritually discern'd*; and if I do not thus discern them, I am carnal, unregenerate, &c. But he has the Charity to explain them to me, thus, "The Peace of God passeth all Understanding: Do you discern this? No, say You." —*Guilty.*—"Why then do you call it a Peace that PASSETH ALL UNDERSTANDING? I suppose your Reason is, because it is so written in the Prayer-Book." —*Guilty again:* —I do so read it there because it is there so written: I likewise so read it Philipp. iv. 7. because it is likewise so written there; for I have not yet Mr. Cayley's spiritual Gift of reading in Books what is *not so written there*: Neither am I concern'd to understand in what Manner this Peace of God worketh in our Hearts, because an inspired Apostle assures me that it passeth ALL Understanding. Not so, says the new-born, regenerate, modest Mr. Cayley; St. Paul indeed might not understand it, but I understand it spiritually and comfortably.—Lett. p. 17, 18.—Thus we are taught to discern between the Suggestion's of God's Holy Spirit and the Workings of our own rational

tional Nature; and the Reader doubtless is much edified.

2. The second Charge brought against the Methodists in the Sermon (from p. 23. to 28.) is, that claiming to be thus enlighten'd and sanctify'd, they set up for Preachers of the Word; and profaning the sacred Character of a Prophet by their wretched Mimickries, lay claim to a particular and immediate Inspiration in those nauseous Effusions wherewith they harangue their infatuated Followers.

In Answer to this, Mr. Cayley *asserts* (what will not be denied) "that no Man ought to take upon himself
" to preach the Gospel, unless he be persuaded in his
" Mind, that the Spirit of God hath called him to
" the Work " — Lett. p. 22. — But then I cannot allow him that *this Witnefs* (he ought to have said *this Persuasion*, he might have said *this Presumption*) is the Spirit of God bearing Witnefs within him: So that looking on this as no Answer, I am persuaded that we have a Right *here*, as *before* in their Pretension to a miraculous Conversion, to demand the concurrent Testimony of some other Gift of the Spirit: Nay, that without such a Testimony we have no Right to believe their Claim.

As to their invidious Pretence of labouring purely for the Love of Christ and the Welfare of Souls, *not for the Sake of filthy Lucre*, (which they never forget to urge) in general WE DENY THE FACT: This we know, that they are in no Case intitled to a Reward: For if, as they pretend, freely they have received, freely they ought to give: But if they run before they are sent, and so prophecy a Thing of Nought, and the Deceit of their Heart; they trust in Vanity, and Vanity shall be their Recompence.

The Language in which I express'd my Abhorrence of their Presumption in sacrilegiously intruding into the Prophetic or Apostolic Office, gives Mr. Cayley great Offence; but Wo unto THEM by whom the Offence cometh: and, till they have completed their Work, new modell'd the Gospel, and *with a thorough Reformation* abolish'd its sacred Rites and Institutions, as well as its Precepts, such Language only can be judg'd proper to their daring Impiety. We read of JEROBOAM (whose Name the sacred Historian has eternally branded with this peculiar Mark of Infamy, that *he made Israel to Sin*) that "He returned not from his
 " evil Way, but made again *of the lowest of the People*
 " Priests of the High Places: And this Thing became
 " Sin unto the House of Jeroboam, even to cut it off,
 " and to destroy it from off the Face of the Earth."
 1 Kings xiii. 33, 34. And when we see *the lowest of the People*, in Contempt of all Authority Human and Divine, *making themselves Priests*; when we see a Rabble of vulgar, ignorant, and idle Mechanics, forsaking their Families, neglecting their lawfull Occupations, and stroling from Place to Place, under the presumptuous Pretence of a Call from Heaven to preach the Word, shall we not think that *this Thing becomes Sin to Them*? Or is it uncharitable to say "they cannot dig,
 " and to beg they are ashamed?" therefore they reverse the Rule, and instead of making to themselves Friends of the Mammon of Unrighteousness that they might be received into everlasting Habitations, they make to themselves Righteousness itself a Mammon, that they may be received into present Habitations: And so, forth they issue with the Language of Apostles, and the Zeal of Martyrs, profaning the sacred Character of a Prophet by their wretched Mimicries. Tell them of this Profanation, and "You endeavour to bring some of the most sacred and glorious Truths of the Gospel into Contempt:" Show them that their
 Zeal

Zeal is neither temperate nor according to Knowledge, and you hear of nothing but of "taking up the Cross, of following Christ, of confessing Him before Men, &c." Reprove them for their Presumption in appropriating to themselves a Language peculiar to the Son of God and his holy Apostles, presently their Hands and Eyes are lifted up, "for surely Phrases used by the Holy Spirit in the Scriptures are very becoming the Mouth of any true Christian." Once indeed, in a pœnitential Mood, Mr. Whitefield dolorously bewail'd his "speaking in a Style too Apostolical;" but then he canted, and recanted, and canted again; and so it fares with the whole Bargain of them;

———— Break one Cobweb thro',
He spins the slight, self-pleasing Thread anew:
Destroy his Fib or Sophistry, in vain,
The Creature's at his dirty Work again.

To prove that these Men are not under the Influence of any particular and immediate Inspiration, I enumerated the Causes for which these extraordinary Influences were communicated to the Apostles, shew'd that these Causes were long since ceased, and concluded that therefore these Influences were long since withdrawn.—Serm. p. 25, 26.— TO THIS Mr. CAYLEY REPLIES NOT: for such is the Force of Truth, that it sometimes breaks out with an astonishing and irresistible Splendor, and flashes Conviction in the Face of its most harden'd Opposer. O magna Vis Veritatis, quæ contra Hominum Ingenia, Calliditatem, Solertiam, contraque fidas omnium Infidias, facile se, per se, ipsa defendat!

I further added, in the Words of St. Paul, that the Scriptures, being given by Inspiration of God, are able to make us wise unto Salvation; and therefore all further Inspiration is unnecessary; and that the supposed

Need of it is highly injurious to the WRITTEN WORD: Sermon. p. 27.—On this Mr. Cayley *animadvert*s that “ I do expressly assert that *the Letter* of the Scriptures is sufficient to make us wise unto Salvation :” Whereas I do expressly assert that this is a false and untrue Assertion of his, which he never proves : But these are the last Struggles of dying Enthusiasm ; yet, to keep in a little longer Life, he adds that “ the Scriptures abundantly testify of the Necessity of being enlighten’d immediately by God’s Holy Spirit, in order to understand them properly.”—Lett. p. 25.—Which is reducing the Eternal Wisdom of God beneath the low Standard of Human Legislators ; among whom Circumstances not to be foreseen by the most extensive Experience, and Cases not to be comprehended by the deepest Penetration, will sometimes, in Prudence and of Necessity, occasion *an Act to explain an Act*. And, for his abundant Testimony, refers us to St. Luke xxiv. 45. that is, the Disciples *did not* understand the Prophecies concerning the Messiah, till their Minds were enlighten’d to that Purpose ; therefore we *can not* understand, without a particular Inspiration, what they wrote under a particular Inspiration on Purpose (as St. Luke expresseth his Design in Writing) “ that we might know the Certainty of those Things :” and, as St. John declares, “ that we might believe that Jesus “ is the Christ the Son of God, and that believing we “ might have Life thro’ his Name.”

This Method of arguing, and Application of Scripture, whereby any Text may be made to prove any Thing, is not much unlike that of Osborne ; who, after I had convicted him of two Lies in one Sentence utter’d under his pretended Inspiration, wou’d nevertheless *prove* to me his particular and immediate Inspiration, “ Because God breathed into Adam’s Nostrils the Breath of Life.”

But

But in Truth this Supposition of the Necessity of a new Inspiration to understand the Scripture is a mere Popish Doctrine, contriv'd to subject it to the Interpretation of that Church; and the pious Jesuits, in their Disputes with our venerable Protestant Reformers, treated it accordingly, calling it a Lifeless Matter, a Dumb Judge that cannot speak, an Inken Divinity, a Nose of Wax, and a Thing utterly void of Authority in itself: With equal Piety, and equal Zeal, Mr. Cayley compares it to the Face of a Sun-Dial, which, without the Light of the Sun shining upon it, is insufficient to show the Hour of the Day.—Lett. p. 26.—Now tho' I will by no means undertake to vindicate this Comparison from Blasphemy, yet the Light which Mr. Cayley holds up to this spiritual Dial, puts one in mind of Mr. B——'s, Irishman, “ who applied his *Candle* to the *Sun-Dial*, in order to see how the *Night* went.

But let us appeal to Matter of Fact now before us. Mr. Cayley makes a very strong Claim to an inward Inspiration in his own Heart to understand the Scriptures *properly*: Now in this Letter he has cited about fifteen or sixteen different Passages of Scripture to prove something or other; of all which there is not one but what is either shamefully misunderstood, or more shamefully misapplied: so that, notwithstanding his *inward* Illumination, he is *outwardly* very much in the Dark; and if he will have it that the Light shineth in that Darknefs, yet he must allow that the Darknefs comprehendeth it not.

3. The third Charge brought against them is,
 “ That under this pretended Influence of the Holy
 “ Ghost they boast that their Heart is clean, and their
 “ Spirit right within them.”—Serm. p. 28.—To this
 Mr. Cayley replies, “ Oh Sir, don't you know that
 “ true Faith purifies the Heart, and cleanses the Soul
 “ from

“ from Sin ? Persons Sir of this Stamp are not pure
 “ in their own Eyes : far from it ! ” — Lett. p. 29. —
 This is double Dealing with a Witness ; but the Case
 is plain, He has a Wolf by the Ears, which he dares
 not let go, and is not able to hold : If he gives up the
 Point, farewell to the boasted Sanctity of Methodism :
 If he maintains it, he contradicts the Scriptures, and
 makes God a Liar.

V. Tho’ the Controversy, which this Man hath
 rais’d, ought to be decided by the Scriptures only, and
 therefore to the Scriptures we have freely brought it ;
 yet, as he appeals from thence to the Establish’d Doc-
 trine of the Church of England, its Liturgy, Articles,
 Homilies, and Bishops, I shall readily attend him into
 that Court also. Tho’ on this Head it might be suffi-
 cient to observe that whatever Powers, Gifts, and
 Graces may be deriv’d on the Church thro’ a regular,
 legal, and apostolical Office of divine Institution, these
 relate not to any private Person or Sect, who are neither
 call’d, sent, ordain’d, commission’d, or empower’d by
 any Authority Human or Divine ; yet for the present
 we are content to wave this our just Advantage and
 essential Difference ; and as he has made a particular
 Appeal, he shall have as particular an Answer.

What he has said concerning the OFFICE OF ORDI-
 NATION, I shall here lay together in one View, that the
 common Reader may have the clearer Idea of the Ar-
 gument, and see at once the Candor and the Honesty
 of the Man. — THE BISHOP asks, “ Do you trust
 “ that you are inwardly moved by the Holy Ghost, to
 “ take upon you this Office and Ministration, to
 “ serve God for the promoting of his Glory, and the
 “ edifying of his People.” — *Answer.* — “ I trust so.” —
 Now this Question explains itself to mean that the
 Candidate is requir’d to have in View the Promotion
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of Religion, to the Glory of God and the Edification of his People; and *we trust* that every rightfull Motion to this is of the Holy Ghost: But this is far from that confident and enthusiastic Claim which the Methodists make to their immediate Call, and under Colour of which they preposterously run to preach the Word: For this Call, this inward Motion of the Holy Ghost, invests no Man with the Ministerial Power; but it is that Gift of the Spirit, a previous good Disposition, qualifying him to receive that Power from the Hands of those who have Authority to confer it on him: Therefore the Bishop says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands, &c." for that hereby is meant the Authority of the Priesthood, and the Power of ministring in Things holy, is prov'd with such Precision and Solidity by the judicious HOOKER (Eccl. Pol. L. v. Sect. 77.) that the Man must be possess'd with the Spirit of cavelling, who can at this Time attempt to revive so stale an Argument so notoriously confuted.—But if our Church expects and requires that the Candidate for Holy Orders shou'd previously have receiv'd this high Inspiration, this wonderfull Call of the Holy Ghost to preach the Gospel, its Form of Admission wou'd be at least Impertinent, such Inspiration being in itself a Fulness of Power: The Bishop also wou'd be guilty of an Absurdity, or something worse, in saying *after this*, "Receive the Holy Ghost, &c. He wou'd intrude upon the Office of the Holy Ghost, when he says "Take thou Authority to preach the Word of God, &c." He wou'd sin against the Holy Ghost, when he limits that Authority "to the Congregation where this inspired Person shall be lawfully appointed thereunto."—This is an Office of that Church, whose Authority Mr. Cayley *seems* to rank as high as that of the Scriptures; and it was

compos'd by our venerable Protestant Reformers, " whose Writings are sound and evangelical, agreeable " to holy Scripture, and the Purity of the Christian " Religion," as Mr. Cayley justly observes of them : Yet he not only acts in Contempt and Defiance of the Ordinances of this Church, but fixes the Imputation of Inconsistency, Absurdity, and Impiety upon these its Fathers ; and this, purely to charge me with Prevarication before God and the Bishop.

But not content with this and to be true to the fundamental Principle of Methodism, he extends the Calumny to the whole Body of the Establish'd Clergy : for after he has thus grossly misrepresented our Church as requiring of All, that come to Her for Admission into this Holy Office, that immediate Call and particular Inspiration of the Holy Ghost, to which his Sect presumptuously pretends, he adds, " I dare not say any " Ministers now in the Land receiv'd the Holy Ghost " when Ordain'd."—Lett. p. 21.—From this general Censure one single Instance might have been exempted, even that of the respectable Mr. Whitefield, who bears this Witness of himself, that, when in his Surplice to be ordain'd, he was " like Samuel standing before " the Lord in a Linnen Ephod ;" and after Ordination, " felt the Holy Ghost, as much as Elisha did when " Elijah dropt his Mantle : " But Mr. Cayley does not seem inclin'd to believe this Witness : perhaps HE IS NOT OF WHITEFIELD. for we hear that there be Divisions among them, to the great Scandal of the Brethren ; we hear of their mutual Rancours and Quarrels, Teacher against Teacher, and Leader against Leader ; Whitefield against Wesley, and Wesley against Whitefield ; Cayley against Wheatly, and Wheatly against Cayley ; " the Devil standing close by, and " blowing the Coals," as the said Mr. Whitefield pathetically complains : tho' I suspect that he abuses
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the Devil ; not that I wou'd question *his standing close by*, but assuredly he is too deeply skill'd in the Political Interest of his own Kingdom thus to divide it against itself.

Neither do I question *his standing close by* Mr. Cayley, when he made that unfair Quotation from the first Homily : We shall produce the Passage at Length, and it stands thus, “ In reading of God's Word, he not always most profiteth that is most ready in turning of the Book, or in saying of it without the Book ; but he that is most turned into it, that is most inspired with the Holy Ghost, most in his Heart and Life altered and changed into that Thing which he readeth : He that is daily less and less Proud, less Wrathfull, less Covetous, and less desirous of worldly and vain Pleasures : He that daily (forsaking his old vicious Life) increaseth in Virtue more and more.”——These indeed are the genuine Marks of the Holy Ghost abiding in us ; and in this only sober and scriptural Sense do the Collects Homilies, and Divines of our Church understand and pray for its blessed Influences. So that all this empty Clamour and shamefull Prevarication serves only to put us in mind of the Juglers, Tumblers, Mountebanks, and Quacksalvers of Chauny in Picardy, of whom one says “ They are naturally great Praters, and will banter and lie as fast as a Dog can trot.”

But since Mr. Cayley pays so laudable a Deference to the sound and evangelical Writings of the Fathers of this Establish'd Church, I shall with great Pleasure refer this Controversy to their Writings, “ Writings so agreeable to holy Writ and the Purity of the Christian Religion.” First putting him in mind that the twenty-third Article of our Church (for to our Articles also he makes his Appeal) is express'd in these Words,

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Words, " It is not lawfull for any Man to take upon
 " him the Office of publick Preaching, or ministring
 " the Sacraments in the Congregation, before he be
 " lawfully called, and sent to execute the same. And
 " those we ought to judge lawfully called and sent,
 " which be chosen and called to this Work by Men,
 " who have publick Authority given unto them in the
 " Congregation, to call and send Ministers into the
 " Lord's Vineyard."

The learned DR. JER. TAYLOR (to whose amiable
 Character and pious Works few Persons of any Deno-
 mination are Strangers) concludes his Discourse of the
 Divine Institution of the Office Ministerial with these
 Words, " Whosoever theretore with unsanctified, that
 " is, with unconsecrated Hands shall dare to officiate
 " in the Ministerial Office, separate by God, by
 " Gifts, by Graces, by publick Order, by an establisht
 " Rite, by the Institution of Jesus, by the Descent
 " of the Holy Ghost, by the Word of God, by the
 " Practise of the Apostles, by the Practise of sixteen
 " Ages of the Catholick Church, by the Necessity of
 " the Thing, by Reason, by Analogy to the Discourse
 " of all the wise Men that ever were in the World; that
 " Man like his Predecessor CORAH brings an unhallow-
 " ed Censer, which shall never send up a right Cloud
 " of Incense to God; but yet that unpermitted, and
 " disallowed Smoak shall kindle a Fire, even the Wrath
 " of God, which shall at least destroy the Sacrifice:
 " *his Work shall be consumed*; and when upon his Re-
 " pentence himself escapes, yet it shall be so *as by Fire*,
 " that is, with Danger, and Losse, and Shame, and
 " Trouble. *For our God is a consuming Fire.*

" REMEMBER CORAH AND ALL HIS COMPANY.

Another truly Reverend Prelate (whose manly, ra-
 tional, and solid Defenses of our most Holy Faith are

a distinguishing Ornament of the present Age, and will be the Instruction and Delight of a gratefull Posterity) on the Evidence of the Operations of the Holy Spirit in us expresseth himself in these emphatical Words, " The Confidence of some, that they have the Spirit of God, tho' they have nothing but their own Confidence to alledge in Proof of it, is a Conceit, unknown to the Churches of God: the Gospel is a Stranger to it, and it was taught in some other School than that of Christ,——The true way of judging, whether the Spirit of God be in us, is to consider our own Deeds. Righteousness and Holiness are the only certain Marks of Regeneration. Other Distinctions, which Men have invented, are rather Marks of their spiritual Pride, and of their Separation from the Body of Christians, than of their Union with Christ the Head."—DR. SHERLOCK, 12 Disc. 3 Vol.

Thus does our Establish'd Church, and thus do its venerable Fathers judge of all rash and unwarrantable Intrusions into its sacred Offices; and of all enthusiastical, fanatical, and methodistical Pretensions to a particular and immediate Inspiration of the Holy Spirit of God. And on this Judgment let our SUBTILE DOCTOR muse in his Heart, till the Fire kindles again, and he again speaks with his Tongue: but then let him take Care that they are GOOD WORDS. Abuse, Prevarication, and Falsehood, (which he has scatter'd throughout his Letter with a liberal and unsparing Hand,) however necessary they may be to the Cause of METHODISM, are neither the Marks of Christian Zeal and the Love of Truth, nor the Fruits of Christian Faithfulness and that Love which is the fulfilling of the Law, Part of which Law is "Thou shalt not bear false Witness against thy Neighbour." Therefore, as he has brought me acquainted with Bishop JEWEL, I shall in Conclusion beg Leave to address him in the
Words

Words of that venerable Defender of the Church of England, Words as applicable to BROTHER CAYLEY THE METHODIST *now*, as they were to FATHER HARDINGE THE JESUIT *then*, “ Remember howe unjuste, “ and untrue Reportes you your selfe, and your Fellowes “ have wittingly, and willingly published, and blasfemed “ in Writinge, not sparing any Man, whom it pleased “ you to touche with Sclaunder. Al these, and other “ like Reportes, your Conscience knoweth, are most “ untrue. Yet have Ye not doubted, thus to hasarde “ your own Credite, and vainely with the same to feede “ the Worlde. Suffer me therefore to answere You, “ For Shame Man, repente, and revoke that for whiche “ your own Conscience stinteth not to barke against “ your selfe.”

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